# OLD
# Mr. DOD's Sayings;

OR,

*A Posie gathered out of Mr.* John DOD's *Garden.*

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Collected by *R. T.*

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1673.

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# *Old Mr.* Dod's *Sayings.*

NOthing can hurt us but ſin; and that ſhall not hurt us, if we can repent of it. And nothing can do us good but the love and favour of God in Chriſt; and that we ſhall have if we ſeek it.

2. No man is in a ſad condition, but he that hath a hard heart, and cannot pray.

3. So much Sin, ſo much Sorrow; ſo much Holineſs, ſo much Happineſs.

4. Make thy ſin thy greateſt ſorrow; ſo ſhall thy ſorrow never hurt thee. Make Jeſus Chriſt thy greateſt joy, ſo ſhalt thou never want joy.

5. A man that hath the Spirit of prayer, hath more then if he had all the world.

6. Two things he commended to a Married Couple, *Cares* & *Strifes*: for the firſt, Let your Cares be, which ſhall pleaſe God moſt: For your ſtrifes, let them be, which ſhall love one another beſt: ſo will your cares & ſtrifes be to purpoſe; ſo will all needleſs cares and ſtrifes vaniſh.

7. If you be in a Married Eſtate know and believe it, Though you might have had a better or richer wife or Husband. yet ſure enough you could never have had a fitter, Becauſe it was ſo appointed by God in heaven, before it could be accompliſhed here on earth; and therefore, though mutual love be not performed to thee, yet do thou thy part in obedience to God, and thou ſhalt be ſure to have comfort in the end, though God exerciſe thee with chaſtiſements for a time.

8 There can no afflictions and miſeries befall us, but by Gods appointment; and cannot hurt us, but muſt needs do us good, if we be Gods Children. But *firſt*, be ſure you mix not ſin with them, for that only makes them bitter. *Secondly*, Look not at the rod, but at him that ſmiteth; for that cauſeth fretting and fainting both.

9. If thou deſireſt to be aſſured thy ſins be forgiven thee; labour to forgive injuries and offences done unto thee, according to that in *Mat.* 6. 14, 15. Four things conſider to this end; 1. Chriſt example, who forgave and prayed for his enemies. 2. Chriſts command, *When ye pray, forgive, if ye have ought againſt any*

*any man.* 3. Christs promise, *If ye forgive, ye shall be forgiven.* 4. Christs threatning, *If ye forgive not, ye shall not be forgiven.*

10. In all miseries and distresses, 'tis best wisdom to go to that friend that is most near, most willing, and most able to help; such a friend is God.

11. He would often say, he had no reason to complain of his crosses, being they were but the bitter fruit of his sins.

12. Where sins lye heavy, crosses lye light: and contrary, where crosses lye heavy, sins lye light.

13. Either Prayer will make a man give over sinning, or sin will make a man give over praying.

14. Four things we may learn from children. 1. They take no unnecessary care. 2. They sleep without malice. 3. They are content with their condition. 4. They are humble; the child of a king will play with the child of a beggar.

15. There is no affliction so small, but we should sink under it if God upheld not; and there is no sin so great, but we should commit it, if God restrained not.

16. If we be railed on, or reviled, or injuriously dealt withall by friend or foe, we should be more troubled for the sin against God, then for the offence done to our selves.

17. A godly man is like a sheep, every place is the better for him where he comes. A wicked man is like a goat, every place is the worse for him; He leaves a stinking savour behind him.

18. Sanctified afflictions are spiritual promotions, and are far better for a Christian then all the silver and gold in the world; being that *the tryal of our faith is much more precious then of gold that perisheth*, 1 Pet. 1.6.

19. Directions for the Lords day. Make the Sabbath the market-day for thy soul. Lose not one hour, but be either praying, conferring, or meditating; think not thy own thoughts; let every day have its duties; turn the Sermon heard into matter of prayer; Instruction into petition, Reproof into confession, Consolation into Thanksgiving: Think much of the Sermon heard, and make something of it all the week long.

20. Directions for every day. First, for Morning. Every morning presuppose, 1. I must dye. 2. I may dye ere night. 3. Whi-

ther will my ſoul go, to heaven or to hell? Secondly, for Night. Every night ask thy ſoul theſe queſtions. 1. Have I twice this day humbled my ſelf before God in private? 2. How did I pray? in faith and love? 3. What have my thoughts been this day? 4. What have I been in my place and calling? 5. What have I been in company? Did I ſpeak of good things? or did I hear, and with *Mary* lay up? 6. If God with the morning renewed mercies was I thankful? 7. If the day afforded me matter of ſorrow, did I fret? or did I lye in the duſt before God? 8. When you have done, where you have been failing, confeſs it with ſorrow; the leſs work you will have to do when death comes. Thus every night reckon right with thy God. This hath been my daily courſe, and ſhall be my practice till I dye.

21. What we win by prayer, we ſhall wear with comfort.

22. There is a twofold *Aſſurance*: 1. A ſun-ſhine. 2. A moon-ſhine aſſurance in *Heb.* 10. 22. The moon-ſhine is that of the word, *to the which we do well that we take heed*, 1 *Theſſ.* 1. 5. 2 *Pet.* 1. 18. The firſt is given but to few, and that but ſeldom; and that either upon ſome great duty to be performed, or ſome

new

new condition of life to be entred into, or upon ſome great ſufferings to be undergone, of which one ſaith, *The hours it comes is but ſeldom, and the ſtay of it is ſhort.* The ſecond is that we muſt truſt to, A relying upon the ſure word of God by the faith of adherence, when we want the other, the ſpirit of full aſſurance.

23. For the comfort of Gods people, he obſerved out of the 129 Pſalm, That though the wicked were the plowers of the righteous, and would plow deep, make long furrows, and even plow their hearts out if they could; yet the righteous Lord that ſits in Heaven, laughs at them, and cuts their cords, and they then can plow no more.

24. In caſe of perſecutions, and other ſufferings, Gods people ſhould ſeriouſly conſider theſe four things: 1. *God* wills them and ſends them: now *God*'s will is a perfect rule of righteouſneſs, and what *God* doth, is ſo well done, that it could not be better done. 2. There is need of them, or elſe we ſhould not have them. 3. Their number, meaſure and countinuance, is determined by *God*; they are but for a moment, and laſt but for a few days, *Rev.* 2. 10. not too heavy, too many, or too long, as the Devil

Devil would have them; nor too few, too ſhort or too light, as our corrupt natures would have them. 4 Their end is *a weight of glory*, and the crown that attends them, everlaſting, 2 *Cor.* 4. 17

25. Three things make a man count himſelf happy here below: 1. To have a good eſtate. 2. To have it in a good place. And 3. By good Neighbours. Now theſe three, they that die in the Lord, eminently enioy. 1. Their heavenly inheritance is great; *Eye hath not ſeen, nor ear heard the like,* 1 *Cor.* 2. 9. 2. 'Tis in a good place, 2 *Cor* 5. 1. Heaven, which is a Houſe made for them, and made by *God*, and therefore muſt needs be good. 3. By good neighbours; *God*, Chriſt, the ſpirit, angels, and ſaints. *Adam* had a good inheritance, and in a good place, but he had an evil neighbour of the Devil. that troubled him, and marred all: but there's no ill neighbours in Heaven.

26. The Paſſions of *God*'s people do not hinder the ſucceſs of their Prayers; *Elias* was a man ſubject to like Paſſions as we are, and he prayed, and was heard, *Iames* 5. 17.

27. Three things do concurr to the making up of the ſin againſt the holy Ghoſt: 1. Light

in

in the mind. 2. Malice in the heart. 3. The inſenſibleneſs of the ſin: He that fears he hath committed it, hath not committed it.

28. The reaſon why many are not wrought upon that live under powerful means of grace, when many that live at a great diſtance, and come ſeldome under a powerful preacher, are wrought upon by it; he uſed to give by this ſimilitude: As in a Market-town, the Towns people matter not ſo much for market-wares, as they that live in the Country, they come to buy, and muſt and will have what they want, what ever they pay for it; whereas they that live in the town, think they may buy at any time, and ſo neglect buying at preſent; and at laſt, oftentimes they are diſappointed.

29. To perſwade us not to returne railing for railing, he would ſay, that if a dog barked at a ſheep, a ſheep will not bark at a dog.

30. Four arguments againſt immoderate cares for earthly things, that we might not diſhonor or deny God, he obſerved out of *Mat.6.* 1. 'Tis needleſs. 2. 'Tis Brutiſh. 3. 'Tis Bootleſs. 4. 'Tis Heatheniſh. 1. Needleſs, What need we care, and God too? *verſ.* 30, 31, 32. *Our heavenly Father knows we have need of theſe things,*

*things*, and he bids us *be careful for nothing, but caſt our cares on him who careth for us.* 2. 'Tis Brutiſh, nay more then brutiſh, *v.* 26. *Conſider the fowls of the air, and ravens that he feeds, they toyl not.* 3. It is bootleſs, and to no purpoſe: *v.* 27. *Which of you by taking thought, can add one cubit to his ſtature*, or peny to his eſtate? 4. It is heatheniſh; *After all theſe things the Gentiles ſeek*, v. 32.

31. Many in the world take their Saintſhip upon truſt, and trade in the duties of religion, with the credit thy have gained from others opinions; they believe themſelves to be Chriſtians, becauſe others hope them to be ſuch; and ſo zealouſly trade in duties that lie outmoſt, to keep their credit; but never look for a ſtock of ſolid Grace within; and this undoes many.

32. As we read of *daily bread*, ſo of a *daily croſs*, *Luk.* 9.23. which we are bid to take, not to *make*: we need not make croſſes for our ſelves, as we are too prone to doe; but let God make them for us: Croſſes being made in heaven beſt fit the Saints backs; and we muſt not lay them downe, till they and we lie down together.

33. It

33. It was a notable ſaying of a holy man, *Quench Hell, and burn Heaven, yet I will love and fear my God.*

34. It is not crying out upon the Devil, nor declaiming againſt Sin in Prayer or diſcourſe, but fighting with the Devil, and mortifying our luſts, that God chiefly looks upon.

35. The empty Profeſſor diſappoints too at once. 1 The world, who ſeeing his leaves, expects fruit, but finds none. 2. Himſelf, who thinks to reach Heaven, but falls ſhort of it.

36. The only way for a diſtreſſed Soul that cannot faſten on former comforts, by reaſon of future backſlidings, and ſo queſtions all his ſomer evidences, is to renew his repentance, as as if he had never believed.

37. Some are apt to think, if they were in ſuch a Family, under ſuch a Miniſter, out of ſuch temptations, the Devil would not meddle with them as he doth: but ſuch ſhould know, That ſo long as his old friend is alive within, He will be knocking at the door without.

38. The ſeeds of ſin were ſown ſo deep in the Nature of the Devil, and the Saint, that they will never be rooted out, till the Devil ceaſe

to be Devil, and ſin to be ſin, and the Saint to be a Saint.

39. The ſinner is the Devil's miller, always grinding; and the Devil is always filling the Hopper, that the Mill may not ſtand ſtill.

40. There be ſome ſins that an ignorant perſon cannot commit; but there are far more that an ignorant perſon cannot but commit.

41. There be five tyes by which the God of Heaven hath bound himſelf to be the Saints Life-guard againſt the powers of Darkneſs: 1. His relation to them as a Father. 2. His love to them, in reſpect as they being the birth of his Everlaſting Council, as pertakers of his own likeneſs. 3. The price of his Sons blood, and his Covenant with them. 4. Their Dependance upon him, and Expectation from him, in all their ſtraits. Now the *Expectation of the poor ſhall not periſh*, Pſal. 9. 18. 5. Chriſt's preſent employment in Heaven, is to ſee all things carried fairly between God and them.

42. Brown bread with the Goſpel is good Fare.

*FINIS.*